SIGNIFICANCE

of the

KASHMIR SESSION

of the

International Spiritual Parliament

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To,
Shri Laxmanji
with compliments
Bhaskaranand

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FIRST EXECUTIVE COMMITTEE

First Spiritual Guide

His Holiness Jagatguru Shri Shankaracharya of Puri.

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Swami Bhaskaranand Paramhansa

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Shri Kundan Lal (Ludhiana)

International Spiritual Commonwealth
Prospect and Retrospect

Genesis : Although the combination of these three words "International," "Spiritual" and "Parliament" is new and novel

APOLOGY

Having to go to the Press in haste, a number of Printers' devils have lurked behind in the matter. We hope the reader will be charitable enough to excuse.

places held, sacred on account of their hallowed and blissful surroundings, revered as haunts of saints 'and sages of yore and the like, without invitations, irrespective of costs and consequences terrents of humanity are drawn together each time as if by sheer spiritual frenzy. At the last Kumbh Mela (January-February 1954) on the confluence of the white Ganga, the dark Yamuna and the undetectable Saraswati not less than five millions of human beings had massed together. These fairs regarded as the most ancient, most sacred, most popular and populous gatherings humanity has ever known, have imparted to India's diverse cultures, races & languages a remarkable cohesion and stength, India's political upheavals, economic depressions and nature's ravages notwithstanding. These traditions have persisted in their forms and have been cherished alike not only by India's own princes and paupaers, men and women but fostered and revered even by foreign invaders and ruler.

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Genesis : Although the combination of these three words "International," "Spiritual" and "Parliament" is new and novel the idea and content of the Body and the movement it spensors and propogates are as ancient as the begining of human Society. Everyone of these words is pregnant with meaning and potency :

There exists in India an age-long tradition of Holy Fairs called the "Kumbh Melas" the assemblies of Holymen. The beginning of these tradtions are hidden behind the dawn of history. It is however a mystery and miracle that on certain astronomically anspicions, occasions at certain places held, sacred on account of their hallowed and blissful surroundings, revered as haunts of saints 'and sages of yore and the like, without invitations, irrespective of costs and consequences terrents of humanity are drawn together each time as if by sheer spiritual frenzy. At the last Kumbh Mela (January-February 1954) on the confluence of the white Ganga, the dark Yamuna and the undetectable Saraswati not less than five millions of human beings had massed together. These fairs regarded as the most ancient, most sacred, most popular and populous gatherings humanity has ever known, have imparted to India's diverse cultures, races & languages a remarkable cohesion and stength, India's political upheavals, economic depressions and nature's ravages notwithstanding. These traditions have persisted in their forms and have been cherished alike not only by India's own princes and paupaers, men and women but fostered and revered even by foreign invaders and ruler.

Modern Edition of 'Kumbh'.—The first Kumbh Mela after India's Independence fell in April 1950. The venue was in Hardwar: the gateway consecrated in the name of "Har" Lord Shiva where the Holy Ganges emerges from her Mountain Home to the plains of India.

Realising that the socalled civilized Western nations were none happier and wiser in spite of their governing over large territories, commanding mightly forces and possessing immense wealth and that India was none the worse notwithstanding her long political enslavements and economic unpoverishment, some sublime souls sought to seareh the ingradients of happiness, harmony and peace in the new context after the 2nd world war. They realised that these lay in the innate spirituality of Indian Culture which was the only autidote against the poison of satanity and discovered it to be stored in the "Kumbh": the pot of nectar that came up after the churning of the oceans by the Devas (the Divine Powers) and the Asuras (the Devils) for being used as the food conducive to a happy and long life of peace and prosperity.

Some salient features about the Kumbh Mela may be studied in "Why Spiritual Parliament" elsewhere in this brochure. Suffice it to say that Shri Swami Bhaskarananda most impressed by the peace potential of this mighty ancient socio-spiritual institution resolved to invoke its benign virtues to combat the progeny of materialistic evils. He took some progressive asceties into confidence and called a conference of some 50/60 of them at Rishikesh. Being under a vow of utter non-possession he had not a pie to pay the printer nor had he a place where to assemble. But by the grace of God Swami Shankarananda offered Shri Ramashram for the Venue and the kindly printer of the Vijnan Press printed the minimum material on credit.

Similarly, although no calendar was referred to, to find out any special day, the opening of the session quite surprisingly concided. with the holy anniversary of the Inearnation, Illumination and Absolution of Lord Buddha, the 2nd May

1950. On this most ausp'cious occasion on the laps of Mother Ganga, in front of Ramashram dedicated to the memory of the Prince among Sanyasis, Swami Rama Tirth, the conference was inuaugurated at the hands of the revered Swami Shivanand Saraswati, Founder of the Divive Life Society so well known all over the world. Besides the originator Swami Bhaskarananda and the inaugurater Swami Shivananda, Swami Chaitana Swarup (Brahmaji), Swami Sharnananda, Swami Sanatan Deva, Swami Chakrapani, Swami Shankarananda, Swami Ramanand, Swami Bheemanand, Swami Satchidanand, Swami Chida nanda, Acharya Raghuvaracharya, Bhikhshu Mahinda. and a number of other ascetics participated. Later Swami Shukdevanand, Swamini Mira Behn (English disciple of Mahatma Gandhi) also joined.

Objectives:—This conference proclaimed that India the birth place and cradle of many Religions and eternal source of Spirituality had special responsibility to discharge in the context of repeated holocausts; that was to harmonise the conflicts that clove mankind into warring camps. Only her impartial, independent, intelligent and provident poise can harmonise the fatal differences of the warring powers and that the lead in this respect devolved on Sadhus of India in the main. With this view the Sarvabhaum Sadbu Mandal (International Fraternity of Monks) was formed and a three fold programme was formulated :

(i) Purging the ranks of Sadhus of extraneous elements.

(ii) Organizing all sects and welding them on one platform and ;

(iii) Exchanging co-operation with institutions and organizations working for harmony and peace among mankind, through propagation and practice of spiritual attitude of life. This they realised would in course of time eliminate the political economic and other conflicts and lead to the establishment of the Commonwealth of Man—the ultimate solvent of tensions, frictions and wars.

So, under the auspiecs of the International Fraternity of Monks—the Sarwabhaum Sadhu Mandal, a grand rally of Sadhus of all sects was held in Delhi between 22nd to 30th April 1951 It was significantly designated Abhinava Kumbh Mela by the Sadhus themselves: so grand and so universal was its appeal, so large - the daily attendance. Almost all the leading Sadhus of India and Heads of different creeds, were present. Sanatana, Arya, Buddhish, Jain, Sikhs, Muslim and Charistian faiths were represented. The session was preceded by a mammoth procession on about five mile long route. Every inch of space on the houses of the city was occupied hours in advance. The press estimated the crowds to the tune of a million This unique assembly, one of the grandest since the heydays of Buddhism was reported upon by the press in Europe and America as much as in India and was regarded as the stating of a new movement. The event was filmed and displayed all over the world. Similar rally in size and representative character was held in Kanpur in October 1952. Besides leading Sadhus of the various sects, leaders of opposite politial parties also spoke on the same platform welcoming the birth of the new movement initiated under the anspices of the Sarvabhaun Sadhu Mandal (International Fraternity of Monks). But it had become evident after the three assemblies that unless an influential and active section o' householders was permanently associated with the movement, it would only be an annual holiday affair, however grand and spectacular it may be! Availing, therefore, of the Kumbh Mela in Prayag (Allahabad) it was proposed to cause a confluence, (a Sangam), of the two streams : the asceties and the householders. Justice Chandra han Agarwala who already was on the lookout and scanning the skies with Shri D. P. Shukla, Justice Beg, Dr. Kesarwani, Prof. K. R. R. Shasty joined hands and the movement got new complexion and impetus. The session of Spiritual Parliament in Allahabad was blessed by His Holiness Shri Jagadguru Swami Bharati Krishna Teerthjee through out from opening to closing. It had distinguished Chairmen for its daily sittings with the

inauguration by Shri K. M. Muushi the Rajyapal of U. P., Vaishnavacharya, Shri St John Catchpool, Shri Swami Anand Saraswati, Rt. Rev. Bishop Raymond Shri B. Malik Chief Justice of U P., etc. Besides followers of different faiths of the world, spokesmen from a dozon countries including Britain France, Germany Denmark, U. S. A. Chile, Israel, Iraq, Syria, Burmah, Cambodia, China, etc. participeaed.

Since the blend of the ascetcs and householders the movemeut has gained in momentum and there are now in several states of India 36 sub-centres or nuclea and there is no doubt that the movements will spread far and wide with the blessings of the saints and sages and the enthuasiasm of its consciencious workers. The session in the offing in Kashmir is an index of the optimistic spirit and faith behind the movement but the Kasmir session is also a crucial test of its adolecence and vitality. By the grace of the Providence, portents are auspicious and promising.

(A separate volume embodying the brilliant and authoratative speches and proceedings of the Kumbh Mela session of the International Spiritual Parliament is being issued.)

Why Spiritual Parliament ?

Balance sheet in material & spiritual currencies from a millenium B. C to 2000 A. D.

Man's incessant quest for peace and happiness through the exploitation of Nature's resources has yielded an enormous crop of objects of pleasure. His exploits into the domains of earth, water, fire and air in recent decades alone are so miraculous as to make the man of today look superman compared to his predecessor a few centuries ago. These successes have naturally encouraged him not only to project further and probe deeper into the secrets of the elements attaching to this planet of ours, but to plan conquests of distant heavenly bodies. This is all good and glorious so far as it goes. But like an adventurous explorer lured by glitter of gold into far off seas, man is losing his moorings and kinship with his own native home and estranging himself from his kind. Just as even the absolute possession of a golden island by the doughty mariner cannot in itself satisfy his fundamental human needs and he must suffer the pangs of hunger, thirst and separation from his nearest and dearest, so must scientific advancement alone leave the materially infatuated people sorely bereft of the kindred boons of the Spirit.

Spiritual control necessary to prevent violent use of science.

2. Inspite of the colossal man and animal slaughter, cruelties and devastations, that characterised the two world wars which should have produced abhorance for the disastrous uses of science, science is still largely employed to subserve self-same destructive purposes and worse terrors of atomic and hydrogen bombs are overhanging the entire globe. Although since a few months a ray of light is peeping through the creeks of the world's council chambers it is only like grudging

wisdom arguing an expedient truce with Doom. For, in the midst of seething suspicions and freezing fears, the tonic warmth of cordiality conducive to peace, hope and happiness cannot be produced. So long as therefore, spontaneous goodwill and willing mutual trust do not prevail, so long will three be urgent need to set up and maintain an impartial, independent, informal agency to operate as Imperative Conscience of mankind.

Such control must vest in a body independent of those who have encourged, patronised or produced the latest engines of destruction

3. Just as sound automobile engineering enjoins that the more powerful the engine and faster the speed, the stronger must be the brakes, louder the horns and brighter the headlights, so also the greater the power of science, the stronger must be the restraint exercised over its uses. The checks on the power of the machine are incumbent not only to save the machine itself, its driver-machanic and his co-occupants but to spare mishaps and accidents to traffic going along and coming from opposite directions. Correspondingly it is indispensible to provide checks and controls on miscarriage of scientific achievements to save not only science itself but also those innocents who stand to suffer by its abuse. Just as brakes constitute a distinct and independent device and are provided in addition to the slowing down mechanism, because the motion gained in negotiating a gradient requires an extra precaution, so also the momentum caused by unceasing scientific discoveries needs to be curbed by independent and unfailing mechanism. It may be contended on behalf of those who patronise destructive uses of science that they themselves forge all manner of controls to prevent abuse and lapses and that these ought to be enough. But evidently in providing safety devices they are either less serious or less competent or both. This fact is proved in the latest typical case, when in spite of precautions in controlled atomic tests mere contacts of radio-active this and radio-active that, have inflicted penalties of death and

mutilation on absolutely innocent human and other life and has probably disturbed the course of seasons resulting in droughts on the one hand and devastating floods on the other. One has only to imagine how, when weapons are used with the deliberate object of destroying and killing and when war psychosis has swayed not only the operatives commissioned for diabolical deeds but vast communities are caught in a war-hysteria, all claims of precaution will be a disasterous joke. Not to adduce more argument or proof, one instinctively feels that so long as scientific power vests in hands moving with mixed motives so long must they be restrained by heads whose hearts are sound and spiritually stout. Nature now-a-days seldom gives birth to prodigies combining in them uncommon insight in physical science and metaphysical supersense so that every action of these men could be balanced. But nature has another device to maintain her equilibrium. For every ounce of positive force she provides a counter pull of equal negative power. To hold the North Pole in position there is the magnetic South Pole. So is there an agent to neutralise the destructive scientific quantity, the constructive spiritual quality. If the West is endowed with one type of assets the East must needs possess its corresponding and complementary opposite.

Emergence of India as an Independent member in the comity of nations is nature's provision to serve as the much needed counterpoise.

4. That the realisation of truth in the above statement is growing in quantity and quality may be judged by the interest evinced in spiritual quest in preference to material conquest by individuals and institutions of countries whom havocs of the world war have given severest shocks: France, Germany, Japan, Burmah etc. Their invocations to esoteric powers are not sporadic. There is a genuine disillusionment which accounts for the swing among war shattered countries towards spiritual solvents in preference to material mordants and an appeal to the orient to apply the spiritual antidote to the scourge of

science. The emergence of India as an independent entity in the comity of Nations with the reliefs sorely needed to save peace was hailed by them as the brightest hope to rid the stricken world of the malady of wars. The opportunity to test the efficacy was soon furnished. The charts after treatment of the patients at Colombo and Geneva proclaim that the malady has been correctly spotted and scotched and the signs of normal health are slowly but surely appearing. That Providence should have prompted India's leadership to volunteer this mission of mercy and that India should have been rewarded with the saving of the sinking patient are respectively proof of her innate spirituality and of the healing power of that spirituality.

5. It would not be prudent however to imagine that India's duty of spiritual ministration is fully and finally discharged. In fact it has only now begun. For, her prescriptions have yet to win universal and unstinted recognition and support. Until that stage comes, there will be rival claims and adverse reactions. Many more ordeals than provided by Korea and Indo-China will have to be undergone. To sustain the stress and strain India will have to build up her internal strength and promote external goodwill. These internal and external assets at the moment are largely derived from prestige inherited from Rishis who have bestowed on mankind blessings in the form of art, literature, as well as science of medicine, mathmetics, astronomy and their noblest contribution of spirituality. That the springs of this divine power although obstructed for a period, are very much alive today is proved by the long line of such sparkling lights as Dayanand, Vivekanand, Arvind, Raman, J. C Bose, Tilak and Tagore The latest galaxy comprising Gandhi, Nehru and Bhave have added dynamism into the dazzle. But these three do not exhaust India's spiritual reserves They have to be sought out from the midst of anchorites scattered in Ashrams and caves all over the country and from householders many of whom in full possession of ability do not come into the limelight——because they shun ambition and competitive activity.

6. Moreover, it is wrong to suppose that India alone should have the monopoly of spirituality or that so long as she is called on to play a leading role, she should carve out for herself the position and authority of an arbitrator in the fashion of the British pattern of balance-of-power diplomacy of the preceding centuries. That is hardly sublimer than the monkey's proverbial mediation between the two cats. India shall have fulfilled her destiny only when she shall have diffused spirituality in all walks of life and in all strata of society. This is not possible with only political democracy, where politics is so much fouled by the puerility and party piracy. Democracy we are running as much as communism and any other 'ism' are passing shows. We have seen the transitions from feudalism to industrialism, capitalism and communism almost before our eyes. Had they been mere fashion parades they would have provided amusement and fun. But alas ! each transition has cost colossal loss of life and property. This calls for a composite structure of society.

Socio-spiritual sanction v/s atomic explosions.

7. Such a composite system of thought and code of behaviour cannot be produced by mere preaching. Practice is the essence of the system, when operating at all levels and in all sectors, human progress will not be marred by military might, for which there will be no need. Only social sanctions influencing individual and group conduct in negative and positive directions will alone ensure peace and prosperity. To this end an all-world body comprising world's currents of constructive spiritual thought must be brought up into position and magnitude to whom the people of the world if not the ruling systems of the various countries may look for guidance not only in crisis but in respect of normal current affairs of life. This body will be very much different from any organisation created by one or more Governments or blocs overtly or corvertly to tide over a temporary emergency or to surruptitiously gain some exclusive advantages at the expense of others. Its constituents must render spontaneous and fullest co-operation and tender unstinted allegiance to the body itself.

So long as and to the extent to which the U. N. O. as constituted today is unable or unwilling to accomodate countries held in quarantine, in so far as the mutual co-operation among the present membership is grudging and the U. N. O. is sitting on the floor of a cellar full of gun-powder of 'isms', so long will there be need of a body with the characteristics outlined above, because under the aegis of the U. N. O. peace is so very precariously poised that disturbances in the humour of any of its member or from an outside agency may set the world ablaze. The International Spiritual Parliament aiming to eschew the shortcomings of the U. N. O. and conforming to the alternative pattern suggested above is bound to provide a more effective and speedier instrument of peace.

An ancient pattern of Spiritual Parliament.

8. In fact the pattern of a voluntary unofficial assembly to preserve and propagate peace and prevent conflict is not quite so novel. It already exists in the facile International Congress conceived by ancient Rishis called Kumbha Mela. In it gathered as in an immense weir the surging torrents gravitating from higher levels of ideas, dreams, thoughts, plans and settled down and stabilized over a period. Then purified and sublimated to an assimilable degree they were gently released through natural channels to irrigate and enrich lower levels of soil for raising harvests of peace and prosperity. This congress or Spiritual Parliament held its sessions in the open. They were conducted not by any party in power, but by leaders of thought, social and religious systems, akin to Chiefs of the present political parties who not only expounded their respective doctrines and exchanged and dissiminated them, but helped in reconciling conflicts and differences and thus imparting purity, dynamism and hope in life.

How it functioned and ensured peace.

9. The spiritual and psychic broadcast to hungry stomachs without any exchange stipulation and to minds made absorbant by chill of winter and heat of noon time sun, was

bound to make a profound and lasting impression on whoever received it. In the days gone by, the discourses from the men of cosmic vision, discipline and dedication had the effect of edicts on the royalties and subjects alike, because these naked men who often came from caves and forests were held in veneration as uncrowned Kings. That this land of races, religions, cultures and languages as numerous and as variegated as Western Europe should still be able to retain its composite and concordent character, when Europe is so much split up, is not a little due to purificatory and cohesive process undergone through Kumbha Mela. In recent years efforts to tune up under-currents of harmony in man irrespective of race and religion are being pursued by the Quakers, the Theosophists, the M. R. A. etc. While these bodies have far flung international membership, the approach of some of them is more intellectual than spiritual and lacks both intensity and continuity.

The International Spiritual Parliament seeks to draw on the spirit of antiquity and suffusiveness of informality from the Kumbha Mela and analogous institutions and adopt the modern technique for propagation and organisation from the Theosophists etc.

Vision of a New Global Order.

10. A new social structure based on scientific assessment of man's inalienable assets and liabilities must, therefore, be evolved to ensure immunity from repeated global conflicts. It is not enough as in communists ideology to provide for man's material hunger or puerile vanity. There ought to be deeper search into man's spiritual thirst. For this the co-operation from world's distinguished scientists and artists, psychologists and philosophers as well as ascetics is essential. In the new social structure religion need not be exiled. It will have to be purged of dogma and ritual as contradict pure reason. It should have the body of science and core of spirituality. It should be a fusion of the Vedantic vision, Budhistic beneficience, Christian kindness, Islamic dynamism and humility and service of Sikhism.

The Role of the Spiritual Parliament.

11. The near-decade career of the U. N. O. and its subordinate organs have proved the utility of collective consultations. But it has also exposed the futility of the present composition and the technique adopted to win and preserve peace. It is unable to eschew dangerous political predilictions of some of its constituents. Its decisions are not based on altruistic principles or even on free votes of members. It cannot overcome the vested interests ; indeed much of its potential for good is vitiated by importations of extraneous considerations as militate against peace. Its reform may take too long if worked from within and attempt at repairs may cause complete collapse as happend in the case of the defunct League of Nations.

The alternative and the only one, lies in constructing its complementary—the oriental, pattern of the occidental prototype —more rational than national, closer knit than ever split, global than continental, more spiritually actuated and less materially ridden. India's spirit is yearning to be embodied into the global a bernacle. India's soil is most fertile to nourish it, Indian climate most congenial to nurse it and India's rivers and mountains most sacred to house it. If Nehru were to doff the sceptic secularity and don the sage spirituality on his proposed retirement the edifice of International Spiritual Parliament will rise quicker and mightier. It will be monument to his mission and the perpetual Shradha to the ancestors keeping eternal vigil for the good of mankind. The International Spiritual Parliament alone can keep the U. N. O. in its legitimate position and help in maintaining peace and promoting harmony.

The Sanctuary of World's Faiths being the pool and source of dissiminating spiritual, cultural, and social harmony.

12. As indicated above, the Parliament will comprise World's foremost personalities drawn from cosmic walks of life. To collect their spiritual, cultural and social potential a sizeable container will be required. And as the pool will be a very much living and growing one its stream will have to

be canalised. For this purpose the Vishva Darshan Vihar or the Sanctuary ef World's Faiths is devised. This structure will embody all the principal faiths of the World. Its activities are briefly outlined in the form of the Aims and Objects of the International Spiritual Commonwealth (as per appendix). Indian Government is building up a number of National Physical laboratories to explore and harness the material resources of the Nation. But she and indeed the whole world stands today in sore need of International Metaphysical Laboratories to analyse and synthecise human potential for inducing and inspiring harmony and cohesion among the conflicting human units. The Sanctuary of World's Faiths while serving as Seat of the Commonwealth and House of International Spiritual Parliament will also provide for the Central International Metaphysical Laboratory where study, research and experiments on the esoteric dimensions of man-power, will be carried on.

Here may be laid the foundations of the Commonwealth of Man

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Plan of the Sanctuary of Faiths

AND

SEAT OF THE INTERNATIONAL SPIRITUAL COMMONWEALTH

Introduction

There was a time when it had become an expensive fashion in imperious circles to employ Rudyard Kipling's famous (or neotorious) effusion "West is West and East is East and the twain can never meet". That it was one of those empty jeers which survive only as samples of intellectual absurdities, frivolities or effrontery will be readily conceded in the context of developments within half a century of the birth of this dictum. In fact even physically this notional nonsense was never tenable. For nature has not provided, spatial or temporal demarcation to signify the devisions of this globe into East and West. The reality is "there is nothing like West or East they are indeed but one unit."

But the stuff of the kind Kipling fabricated is still on the world's market places and is doing incalculable harm to the cause of harmonious growth of mankind. Every effort in the field of human activity to eradicate such heresies is to be stimulated for the promotion of positive peace. International Spiritual Cemmonwealth signifies the truth of a movement to promote all embracing activities for peace. The Sanctuary of World's Faiths is the symbol and nucleus of these strivings for human harmony and happiness.

That the "East" has as much to contribute to the growth of human harmony and that without this precious content the claim for the much boasted civilization is empty is being steadily recognised. Devoid of the positive spiritual cooperation of the "East" West would only remain sunk in material darkness of her

own creation. It was, therefore, necessary to create a centre to which all the world's currents of benign spiritual power should gravitate. The Sanctuary of World Faiths is such a centre of gravity.

STRUCIUAL FEATURES

The Sanctuary of World's Faiths is thus conceived to foster a spirit of kinship of man. It would, therefore, present a picture of historical growth of man's thought and emotions-out of Unity-through illustrious personalities regarded as epoch-makers in their respective areas and speres of activity, Statues,s tatuettes, busts etc. to illustrate their contributions to human advance will be erected according to the era, sphere, merits and other circumstances of the case. The Sanctuary will be a book in to figures and images and an encyclopaedia of human progress in brick, mortar, marble and metal in the setting of nature and Art. The sanctuary will accommocate all the current principal faith and cults of the world such as have more than 50 lacs of followers. They will be represented by traditional architectural pattern typical of their respective holy places inside as well as outside. All these will be given approximately equal floor area and elevation. In fixing their places in the whole design, following among other factors will be taken into account: Prehistoric or historic, the age, the current timings and practics of divine services, prayers or worship, symetry of the architectures etc.

Each of these holy places will have independent entry and exit and will be so much apart from one another as would permit pursuances of the religious practices without being disturbed by performancss in proximate places. Maximum possible religious engagements compatible with equal and reasonable opportunities to all components will be provided. All care will be bestowed on ensuring that no faith is shown less attention and placed in a position of inferiority.

Each of the nine sacred places forming as it were the beams of rays from the Solar structure will be double storeyed. The ground floors will form the Musuem-cum-Study. They will contain statues of partraits of great personages who contributed to the dovelopment of each particular philosophy, thought, faith and all that is regarded by common consent as constituting holy and sacred for that faith. The ground floor will also house a library and a reading room, a research room which will be ordinarily open to all genuine bonafide scholars, devotees and visitors.

In the case of Christian and Islamic sanctuaries, the correspogding structures would be erected a little apart from the main structures, if two stories are not found compatible with their traditional sacred architecture.

Wherever feasiblc the prominent vacant places within the buildings will be invested with sacred and holy touches by erecting statues, by painting historical or mythological events, by inscribing sacred Hymns, Sayings, etc.

The open spaces surrounding the structres will be filled with parks, flower beds, pools, bowers, lawns, resting places etc.

The offices of the Commonwealth will be housed in either sides of the Front portal providing entrance to the Solar structure.

Inside of the Solar structure in the centre there will be the Eternal Fire of Faith-knowledge kept burning with Sandal wood and incense. Surrounding it will be seating arrangements, a sort of amphitheatre.

In the construction of this Sanctuary only contributions from individuals and institutions will be accepted. Gifts or grants which involve exclusive control of any Government, religious sect, or political party will not be accepted. Indeed persons and parties interested in the objectives of

and ideals of the International Spiritual Commonwealth and the Scheme to build up a nucleus for promotion of positive peace are invited to make their donations in kind or cash. Wishes of Donors, if any, attaching to such contributions as do not conflict with the objectives of the scheme will be given the fullest possible considerations. As the activities of the Commonwealth embrace all parts of the globe, contributions from all parts of the world are welcome. In addition two contributions for the general purpose following specific purposes provide scope for individual tastes and inclinations: For (1) The image of any conspicuous personality in marble or bronze (2) A temple to a diety (3) Building for library, museum, school, dispensary, hospital or part of such buildings or (4) Building for the residence of Sadhakas, research workers, servants and the like or parts of such buildings (5) Park, garden, orchard (6) Books (7) Furniture (8) Articles for meseum (9) Goshala (10) Cows and useful animals for farming etc. (11) Machinery such as pumps, engines electric power station etc.

Rules governing the acceptance and assignment of contributions will be made by the Trustee Committee and Board of Directors of the Commonwealth which will also examine each individual case of contribution and in consultation with architects and other experts determine the utilisation of contributions. If the contribution of an individual is Rs. 5,00,000 and above a full-size-statue of the donor or any other form of memorial costing not more than 1/10 of the amount received will be raised in conspicuous place in the garden within the compound of the Sanctuary. Memorials at the wishes of donors giving less than 5 lacs but more than one lac, will be also raised in the form of statues or in any other manner agreed.

Persons contributing rupees one lac and over will be included in the Trustee Body perpetually.

Generally wishes of Donors of any sizable amount to be associated with the construction of the Sanctuary, development of its activities and promotion of ideals will be afforded the best possible scope so that the Sanctuary may become the physical symbol of benign spirit and good-will of the largest numbers possible.

ACTIVITIES

The activities at this Sanctuary will correspond with the Aims and Objects set-forth in the constitution of the International Spiritual Commonwealth and will broadly be distributed into:—

(*a*) Research : psychic, cultural, social.

(*b*) Samples patterns and formulae based on research,

(*c*) Publicity,

(*d*) Administration,

(*e*) Maintenance,

Departments for—

(i) Research into the scriptures of various faiths

(*a*) to discover the fundamental unity of the human spirit, (*b*) panaceas for restoring harmony out of varieties and differentiation.

(ii) Study of the growth of the various cultures and the means to reconcile conflicts, if any.

(iii) Study of dialecties, environment, recreation, inhibitions etc. that contribute to right activity and hormony within the organism of the individual and within the unit of a society.

(iv) Study of how material (scientific) advancement can subserve the cause of harmony and happiness of mankind as a whole and employment of art, sport and literature for similar pursuits.

(v) Producing patterns, samples and formulae of individual discipline for guidance of human conduct in all conceivable walks of life.

(vi) Publishing ideas, thoughts, results of research and information about the activities of the International Spiritual Commonwealth.

(vii) Administration of the organisation including work at the centre and coordination, expansion and consolidation of sub-centres, branches etc.

(viii) Maintenance of the sanctuary so as to be a model of सत्यं शिवं सुन्दरम् ।

To enable and facilitate the above activities, the office of the International Spiritual Commonwealth will be located in front of the Circular structure on two sides of the entrance.

There will be residences provided for seekers, masters, scholars and researchers in the form of Brahmacharyashram, Vanaprasthashram and Sanyasashram.

As the aim is to make the life within the Sanctuary as far self-supporting as possible, there will be agriculture in about 800 acres, a dairy farm, a hospital and dispensary, a school and provision to meet other necessities of community life.

Thus this structrue will be Sanctuary of World Faiths, Seat of International Spiritual Commonwealth, International Rendezvous of Siritual aspirants and International Metaphysical Laboratry rolled into one. The property section will be in change of the Trustee Committee and the activities within the Sanctuary in charge of the Board of Directors created by the General Council of the International Spiritual Commonwealth.

Significance of Kashmir as Venue of the International Spiritual Parliament

Thanks to the advancement of science, physical barriers that had split space in the past into mutually more or less exclusive and inaccessible fragments are now coagulating. At the will of man, by using modern communication and transport, farthest patches of the planet can, as it were, be stitched together with ease and economy, comparable to medieval miracles. Conquest of longitudinal space is followed by scaling and catapulting into latitudes, with attendant experiences and blessings of higher altitudes.

Man is too much accustomed to and bored with, the cares and worries of life on the lower planes, with their distances and differences, heights and hollows. What experience applies to contacts with grosser matter holds good in region of abstract knowledge, thought, philosophy and psychology. That is why man loves to soar higher physically and metaphysically or rather nature impels him to look-up and rise higher. But there are certain charmed spots where this physical and metaphysical excellence can be reached simultaneonsly, being the acme of such transcedence and Kashmir is easily such a spot.

The Kashmir plateau is just one mile higher up than the sea board habitations. Those who live in Kashmir therefore factually if not virtually move in sphere vertically one mile superior to the majority of population living elsewhere on the globe. "Higher" living is not only conducive but even inducive to higher states of experience. This fact is attested by ancient sages of India and their modern descendants. This virtue of "higher"

life will be endorsed by monks of St. Bernard in Switzerland. "Heights" go a long way to satisfy hunger of human spirit for harmony. Thus the stay in Kashmir when it is not specially planned for merry making and sensuality is bound to pulsate with introspective urge, excite esoteric appetite without conscious effort and find food for the appetite too.

According to legends, Kashmir was colonised by sage Kashyap a million or so years ago. So the first man must have sprung forth from the Kashmir soil or descended on the crust of the earth from the Kashmir skies. Kashmir was not a Valley then. Much of it was a lake surrounded by snow clad hills and mountains. From a current point of view, until procreation followed the animal way, it was a "Concentration Camp" for angels and fairies expelled from heavens for their petty weaknesses. Well, if one doubts this genesis one can still see the Parimahal and the Paristan round about Shrinagar on the ribs of the mountains. These remote parents of man had permits to re-enter their celestial home. But they opted for this mortal world because of a "fear to fall" again and in view of the greater freedom they enjoyed here. In course of time they multiplied their kind and created a problem—the population problem for themselves. They, therefore, carved out an elbow space by emptying the watery contents. That left behind the Verdant Valley with all its fertility and beauty. Nature then inspired these first of human beings to fashion beauty out of herself. One has to be in the midst of the "Nags", the "Margs", the "Bals" and the "Kadals" to be charmed by them.

Historically, the first non-Kashmiri to appreciate the potential of Kashmir was the great Emperor Ashoka, the royal disciple of the Prince of Peace, the Buddha. Since the peace loving Emperor gave Kashmir her Capital—Shrinagar—the city of riches—about 300 B. C.—

the most outstanding landmark in ancient history, there have been a long chain of rulers who enriched the Valley down to this day when another Votary of Peace, no less than Emperor Ashoka, although uncrowned, a product of the people of Kashmir, the Premier of India, created another historic land-mark by restoring to Kashmir her cherished freedom and peace.

Not only the pre-historic hills and dales, Harmukut, Amarnath, Vishnupad and the like but the historic relics from Ashok down to modern monuments and masterpieces of the Dogra dynasty, the divinised martyrs of freedom like Roy and Rajendra Singh, Usman and Maqbool and living heroes like Nehru, Shri Yuvaraj, the sagacious Sadari-Riyasat, and Bakhshi, the patriot-Prime Minister of Jammu and Kashmir invest Kashmir with a unique halo of sacredness and spirituality. There is no dearth of sanctuaries there. Martand (Mattan), Anantnag, Veri Nag, Kheer Bhawani, Hazrat Bal, Hamdani Mosque, Aishmukam, Ganesh Gumpa, Hamis Gumpa and Harwan are some of the places of worship for Hindus, Muslims and Budhists. There is an anvedote that Jesus Christ before he emerged as the messiah in the Holy Jerusalem spent his days of penance in one of the caves in Ladakh.

Kashmir, the birth place and cradle of Man although a tiny bowl is thus a mighty museum of antiquity and history, a confluence of races, religions, languages and cultures, the centre of the oldest continent and a blend par—excellence of Bliss, Bounty and Beauty. Where could the Spiritual Parliament find a more etherial Venue and a more inspiring atmosphere? The blessings of the saints and sages of all times are there to guide the deliberations about establishing the Kingdom of God – The International Spiritual Commonwealth —for building up an era of peace and prosperity to the entire striken mankind!

GENERAL INFORMATION

(For Delegates the I. S. P.)

Entry into the State of Jammu and Kashmir is prohibited except on Permit. A permit can however be readily had by *bonafide* visitors from the District Magistrate in any of the Indian States or from the Defence Ministry's Kashmir Section of the Central Secretriat New Delhi, on submitting application (in triplicate in the case of foreigners) by Indian nationals in duplicate. No fees are charged. It is advisable to have the application attested by a Magistrate, an M. P. or a Gazetted Officer. Every visitor must have the permit on his person enroute and while in Jammu and Kashmir.

Routes:—Kashmir is approachable from Delhi by Air, Rail and Road by car. The respective Railway routes, timings and fares are as follows:

Routes:—

By Ry.—Stating From Delhi junction to Pathankot Junction.

Via	Name of train	Starting train	Arrival Pathankot	Approximate 1st	II	Fares III
				Rs. a. p.	Rs. a. p.	Rs. a. p.
Amritsar	Frontiermail	21-30	11-40	29 0 0	19 0 0	11 0 0
Jullundhur	Kashmir Mail.	20 0	7-0	24 0 0	15 12 0	9 0 0

By Air – Starting from Safdarjung Aerodrome New Delhi to Shrinagar.

	Delhi	Amritsar	Pathankot	Jammu	
Time of Starting	8-30 a. m.	10-15 a. m.	10 a. m.	11-30 a.m.	There are alternate day and Shuttle Service in addition to daily schedules
approximate Fare :	Single Rs. 99/- Return Rs. 185/-	Single Rs. 65/- Return Rs. 80/-	Single Rs. 40/- Return Rs. 80/-	Single Rs. 35/- Return Rs. 70/-	

Approximate Bus Fares to Shrinagar:

From Amritsar ... Rs. 20/- single fare only.
From Pathankote ... Rs. 17/- Return fare Rs. 25/-
(when booked through Railway or Air passage.)

From Jammu ... Rs. 15/- Single fare only.

Visitors from Calcutta—side may travel straight *via* Lucknow, Saharanpur, Amritsar, Pathankote by Amritsar Mail from Howrah leaving 19-30 hours.

Approximate fares:—

1st class	Rs. 95	As per classification to come into operation from 1st April, 1955.
2nd class	Rs. 60	
3rd class	Rs. 35	

Indian Railways grant 1⅓ return concessions available between April to October to travellers visiting Kashmir. The I. S. C. authorities are negotiating for half concessions and in case they are available same will be announced in due time.

Accommodation:—For *bonafide* delegates to the session of the Spiritual Parliament accommodation will be provided for the duration of the session in tents on the premises of the venue or near about without any charge. Furniture if asked may be supplied at moderate hire. Delegates preferring to stay in Pucca Buildings or House Boats will pay according to the nature and quality of the accommodation. Delegates are requested to intimate immediately the kind of accommodation they would like, so that same may be reserved. Rush of visitors often causes inconvenience and hardships in a place like Kashmir.

Food—For the convenience of delegates decent, clean Indian Style Vegetarian food will be catered at a moderate daily charge of Rs. 2/- A canteen will be run for extras. Delegates accustomed to non-vegetarian food will be introduced to reputable caterers.

Clothing—Kashmir's season is at its best between mid-June to August. The temperature in Shrinagar remains between 50° to 90° normally. Temperature at higher altitudes within the Valley varies widely going down to almost freezing point. Delegates are, therefore, expected to be in possession of necessary bedding, etc.

Tours: If Delegates decide either before or after the session of the I. S. P., to visit sacred places or beauty spots in groups, arrangements may be made about suitable and reliable transport and accommodation. The I. S. C. has requested Dr. S. K. Atre to publish a fresh and up-to-date edition of his 'Guide to Kashmir' and same may be had for reference during such tours and pilgrimages.

Conditions in Kashmir—are now completely normal, peaceful and cheerful. The Customs barriers have been removed and commodities are available cheaper than before.

N.B.—(1) The Delegates fee of Rs.10/- will have to be remitted in advance to the central office in Allahabad only and Delegates Card obtained to qualify for the facilities offered.

(2) Further informations and instructions governing seating accommodation, food etc. will be available on arrival in Kashmir.

(3) If possible arrangements will be made to help delegates at the Permit Check-Posts and to guide them at suitable places *enroute* if advance intimation is received in office.

(4) Upto 31st of April, 1955 communication may be addressed to the Founder President, Mr. Justice C. B. Agarwala 25-A, Kanpur Road, Allahabad, India and there-after to Mr. Justice Jia Lal Kilam, Chairman, Organisation Committee, I. S. P. Srinagar, Kashmir.

Telegrams : Sarvabhaum. *Telephone* : 2832.

International Spiritual Commonwealth

H.O. : M. M. Malviya College Permises
ALLAHABAD (India)

INVITATION

Shriman/Shrimatiji.

Vijayaste (Victory to you).

I have great pleasure in extending to you an invitation to participate in the forthcoming session of the International Spiritual Parliament to be held in Kashmir between the 22nd and 28th June this year.

It will be appreciated that everywhere the human SPIRIT is yearning to break loose from its fetters of creeds, dogmas & isms on the one hand and geographical and other confines, on the other. As it were it would embrace the ALL in its loving caress. That is why a number of attempts, albeit on different levels and by different sections, are being made to coalesce mankind as a whole to combat the devil of disruption.

The I. S. C., as the name signifies, aims at eschewing politics under its denominational "isms", transccending sectarian and credal prejudices and promoting a composite existence of various units of population so as to foster harmony and happiness among mankind. But it is only a modern edition of the sacred ancient Indian tradition which has kept up India's spirit alive and puissant despite terrible upheavals in history. India's poise of equality and composure born of this spiritual potential is widely recognised as a positive factor for peace. Indians however would share this spiritual attitude with other sons and daughters of *mother* Earth in an informal cordial way.

Your name is suggested as worthy of special invitation and we hereby cordially invite you to participate in the Kashmir Session of the I. S. P. and in formulating and implementing its programme to promote a Commonwealth of Man.

You are also welcome to suggest names of worthy friends with their complete addresses and introduction for consideration by our body as invitee-delegates.

Cordially yours.

Allahabad
10, March 1955

C. B. Agarwala,
Founder President I. S. C.

International Spiritual Commonwealth

Provisional Programme for the Kashmir Session

of

The International Spiritual Parliament

(Wednesday 22nd to Tuesday 28th June, 1955)

DAILY PROGRAMME

Devotional music and discoures on Spiritual subjects 6 a.m. to 8 a.m. (open to all.)

Deliberations among Delegates

Wednesday 22nd and Thursday 23rd June, 4 p.m. to 6p.m.
Friday 24th June, 4 p.m. to 6 p.m.

Mammoth Prayer Procesion

Programme on Opening Day

Saturday 25th (open to all).

Welcome Songs and Devotional Music ...	5-30 to 5-45 p.m.
Divine Prayers of different Faiths	5-45 to 6-0 ,,
Welcome Address	6-0 to 6-30 ,,
Reading Messages	6-30 to 6-45 ,,
Inaugural Address	6-45 to 7-45 ,,
Thanks giving	7-45 to 8-15 ,,
Announcements	8-15 to 8-20 ,,
Closing Divine Music	8-20 to 8-30 ,,

Features of open Sessions

Sunday 26th to Tuesday 28th June.

1. Daily open sittings will be held between 5-30 p.m. to 8-30 p.m.

2. Opening and closing will be marked by *divine music*, 10 minutes each time.

3. Illustrious personalities to preside over each daily sitting.

4. Decisions on Resolutions adopted in Dlegates deliberations, will be annonced at the beginning of business.

5. There will be Symposiums on of the following subjects and leaders of the World's principal Faiths will express their views:—

(i) Essentials of Faiths contributing to human harmony.

(ii) Place of Dogma, Ritual, Superstition and the like in this scientific age.

(iii) How can science subserve spirituality and be conductive to harmony among mankind.

(iv) Conditions and steps for the establishment of the Commonwealth of MAN.

(v) Prospects of a World Faith and conditions for it.

(Application form for enrolment as Member and Delegate)

T ,

The Secretary General,

International Spiritual Commonwealth,

H. O.: M. M. Malaviya College Premises ALLAHABAD (India).

Shrimanji Vijayase,

Having understood the Aim and Objects of the International Spiritual Commonwealth (I. S. C.) and agreeing to abide by its rules and regulations in operation from time to time, I pledge myself to promote and propagate the ideal of the commonwealth of MAN to the best of my abilities and resources.

Therefore, I offer myself to be enrolled as a Member of the I. S. C. and Delegate to the next session of the I. S. P. and hereby remit by cheque/M. O. Rs. ____________ as under:

Admission fee ____________	Rs. 5.
Annual Membership fee ...	... Rs. 3.
I. S. P. Delegate fee ...	... Rs. 10
Donation for General purposes	... Rs. ________
Donation for Specific purposes	... Rs. ________
Total	Rs.

Date ____________ } *Signature* ____________

Place ____________

Name Shri / Shrimati ____________ Father's / Husbands name ____________

____________ Age ________ Normal place of Residence/address

____________ occupation ____________

Diplomas, Degrees, Distinctions ____________

Connections with non-Govt. institution, if any ____________

Position held if any ____________

Any area or Social sphere where you can operate ____________

____________ (Minutes of enrolment) ____________

____________ Enrolled on ____________

Proposed by ____________

Seconded by ____________

Assignment of area ________ Sphere ________ office ________

Any other particulars.

____________ *Secretary General.*

____________ *Founder President.*

International Spiritual Commonwealth

Central Office ALLAHABAD (India)

AIM AND OBJECTS

The utimate and principal AIM of the Association, as the name signifies, is to prepare for the advent of the Commonwealth of MAN as the instrument of peace and harmony in mankind and to this end :—

(1) To promote mutual understanding between different creeds, religions and cultures of the world through cultivation of self-disipline fellow-feeling and selfless service without distinction of caste, creed, colour or sex.

(2) To provide for and encourage comparative studies of various systems of religion, philosophy and thought and to conduct research into spiritual lores.

(3) To establish "International Metaphysical Laboratories" to determine the criteria of scientific social orders in the context of current humours of mankind as would ensure composite harmonious existence of units of population.

(4) To open ashrams, schools, colleges, universities, health centres and ancillary departments.

(5) To grant and confer degrees, diplomas, titles and other social, cultural, academic and esoteric distinctions and credentials.

(6) To open sub-centres, branches of the I. S. C. and affiliate and recognise institutions working for similar Aims and Objects.

(7) To establish an order of non-sectarian spiritual missionaries to propagate the ideal of the I. S. C.

(9) To acquire hold and manage property of all sorts including devottars, waqfs, and trust estates and to dispose of transferable property.

(10) To invest and deal with money of the Association not immediately required in such manner as may from time to time be determined.

(11) To raise, borrow and secure the payment of money in such manner and on such terms as may be found necessary or expedient and in particular by issue of bonds or mortgages, debentures or debenture stock, whether perpetual or otherwise and charged or not charged upon the whole or any part of the property of the Association, both present and future and to redeem or pay off any such securities.

(12) Generally to do all such things as are incidental or conducive to the attainment of the above objects provided the actions are within the purview of section 20 of the Societies Regulation Act XXI of 1860.

卐 DESH SEWA PRESS 卐
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